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GROUP III

GURDJIEFF MEMORIAL

MR. NYLAND: Today, twenty years ago, Gurdjieff died in Paris. It's for that reason that I changed my mind and came tonight. Because I want to say something about the meaning of his death and death in general. When he died, that same day, someone who gave a lecture, started off with a saying: "Today the greatest living Man died". It was a person who knew Gurdjieff fairly well and of course it was from him a tribute, particularly if one takes into consideration the type of a man he was, and then he would acknowledge that fact which was a fact for him. The meaning of Gurdjieff's death probably may have meant more to those who knew him a little bit during his lifetime than many events which took place when he was alive and when he affected and influenced different people around him. It probably is usually that way; that one doesn't realize what exists until it is gone. What it meant for Work, it is still an open question.

One asks every once in awhile: was it really Gurdjieff's wish to die? And it brings up another question:: is it possible for a

man who has worked on himself and who has reached a certain state of Consciousness, will he be able to adjust the time of his death? Because when a person works and when he lives in his life, and he knows that he has an obligation towards this life, is he then able to say it is enough? Because the way we usually look at death is that something has to take place so that then at the end of one's life it is as if a higher force tells us to leave this Earth. And there is probably no particular proof for that. The proof could become much more certain for oneself when during one's lifetime one reaches by experiences many moments which are comparable to death. And then of course the question is always asked: what is the meaning of death in our life?

It brings up the particular question: how many facts for us are absolute? The fact of one's birth is an absolute fact. The fact of dying is absolute. And by absolute we mean that that what takes place is not the result of the conditions of Earth; that is, one cannot assume that something takes place, if Earth were an entity, that Earth produces man. Because the Earth by itself never could produce the different organs which are inherent in man. Mother Nature could produce Life of an equal value of itself. But as a whole, considering the Earth for whatever it is, it is doubtful that the Earth has any feeling; at least the way we mean it. And it is also questionable if the Earth as a whole has any intellect. One can philosophize a great deal about that. The philosophy will never end because we don't know.

When a man starts to grow, and he starts to develop, and he gradually receives, for some reason or other, an insight in his own

existence, if he works and uncovers certain things that were covered up and hidden, and which exactly for the reason that Mother Nature does not want us to know that, are uncovered against Mother Nature's will, that then that pro- -produces in oneself a realization that there must be a different kind of a meaning for man now living on Earth and not simply for the sake of the Earth alone. Because otherwise we would not consider even the question that Mother Earth had something to say, but not everything. And that one's death is not connected with the Earth, at least not primarily. That the Earth, as Mother Nature, has an influence on the conditions of our life, and that of course being affected by the conditions of the Earth, that what is one's body naturally can be affected and can also hasten the death of the body. And one must, if one considers this question of absoluteness - by which is meant that what is truth forever and ever - that then a man considering himself as he is born, as he finds himself, as he knows he will die, that also he is to look for certain possibilities which become absolute for him. And that is extremely difficult, because he has at the present time, being bound to the conditions of the Earth, very little insight in what actually is taking place. And that the man has in him the possibility of further growth and, in that way, away from Nature and away from the Earth, is entirely dependent on what he feels and what he thinks. And it is as if Life, as given to man, is divided at birth into three different parts. And that from the moment, already from conception on, three different directions are formed in which Life becomes apparent for a man. So that Mother Nature can direct that

what produces a body, but something else must produce that what is a feeling and that what is an intellect. Where does this particular influence come from? In a general way one says of course it is Life.

There are certain theories that one assumes to be the truth and we call them hypotheses in science, and one assumes that the hypothesis is truthful until it is refuted by certain facts which are not explainable. But if one continues to live and no such facts appear, then that what was an hypothesis becomes axiomatic. And an axiom is identical with Absolute Truth.

If one now takes the experience of each person as he experiences life, he has a working hypothesis which assumes that Life is Eternal, because that, for his mind, is the only logical assumption, and although he cannot prove it, he lives in relation to that as if it is the truth. And he will only find the truth when something of him dies. Because when the body dies that what is Life and which helps the body to live, that kind of Life has to part from the form of the body. It is still not very clear if that Life continues then in that what survives death, but for the sake of an argument it doesn't matter very much provided there is enough of Life as a force which still continues to exist, and that what was an emotional center and that was--and that what was an intellectual center. And it is exactly that what one faces when the body will die. The assumption that Life is Eternal makes one hope and also, at times, firmly believe that Life continues, and that even this death of the body has nothing to do with Life as a whole, it has to do with life in a body. And with that kind of an assumption which, if facts would be found contrary to that , would of course tumble down and some other kind of an

hypothesis would have to be made. It is that problem in one's life that one has to find out how much truth there is in that kind of an assumption.

When one starts to Work it is really to try to find the road towards a condition of death; that is, the preperation. Everything that we consider regarding Work as a method; of starting to define what a man needs in order to become free from himself. So that we then, in the hypothesis, will assume that that what could exist, and then also could help a man, is of a different kind of a quality because it's already under the assumption and the creation of that "I", that that exists without bondage to the Earth. And that if man has an ability to consider that, and to think about it, and to try to think it through logically, then he must of course assume, together with the Eternity of Life, that that then what could be created, also would have life in it; otherwise it would not have any particular sense to create it. Because the form itself, if there is that kind of a form for "I", one could assume that since it were created on Earth and by man as he is, would then have a form similar to his body. But since man thinks and he feels and in that a form of life exists which is not bound in his thought or in his feeling to the Earth as it is - at least not bound as much as the body is bound - then the concept that he has in his mind in the wish to create an "I" - and which he then calls Objective as a faculty, and that he then also wishes to develop further - is really based not on the assumption that Mother Nature will either help or prevent him, but it happens to be on command from something that exists of a higher kind and on a different level than where the Earth happens to be.

So the further assumption has to be that there is definitely a force existing when we say Eternal as Life, that man as he is on Earth

is simply a representation of life on Earth, and that the totality of all Life must include many different forms of that kind of life. And that the fact of dying simply means that a man during the period that he has a body had to fulfill obligations in order to free himself, because the indication of Mother Nature is that he has to face that fact. That it is inherent in being born on Earth, that one so-called doesn't live forever and that the law, as far as the Earth is concerned, is that the body must die at a certain time. And when that takes place the question that each person would ask himself; what happens after death?

You see because as a man like Gurdjieff lives and has lived--has lived on Earth, it is very strange to assume that all the things he has tried to do in his own development, and not counting what he wrote, and not counting even his life on Earth, but the utilization of whatever he considered an opportunity for himself, and to become Self-Conscious, and even perhaps as far as one's belief is concerned, already showed different indications of a Cosmic Consciousness, that then such a man as Gurdjieff of course does not die. And that all a memorial service could mean is that one recollects Gurdjieff, one remembers him in his body, but it is not a question anymore to remember him as he lived, because he lives now. And it is for that reason that one has to be re-affirmed that Gurdjieff is alive, and simply that we don't know it is because we are limited in our viewpoint. Because we consider life many times as between conception and dying, and that then, life being finished, everything is finished. Again I say, such an assumption is quite illogical and is not to be taken by anyone who thinks seriously. Because the question of where Life was before one was born, that is another side of it. The question of having life on Earth will enable one to realize more and more what is the meaning of this life on Earth

as it happens. But also then in looking forward to the possibility of dying, one looks then forward to setting free that what is Life within a man in the form which he now carries with him as his body. And that regarding the possibility of that kind of freedom--what one wishes as freedom--is simply not to have the form any longer, but to be able to continue with Life as it is. Because Life is, before or after death, the same. It's only the form in which it happens to be and as long as we, in our short-sightedness, judge only by the condition of the physical body, then of course one cannot assume or even want to believe that there is another possibility. But if the accent of a man is on his Life, then the form gradually disappears, because even then it doesn't matter in what particular form Life again may have to appear. And again then one must assume that there is a rule and order and law in the totality of the universe.

It is not anything that we can really understand with our mind. We bring it down of course to earthly qualities, to that what we can understand in a certain way as if God actually is in the form of a person we know, and when we want to picture Him, we don't want to picture Life because we couldn't do it but we have to give it a form which is familiar to us, and it becomes extremely difficult even to have an experience of Life without that particular form. But this is exactly where the difficulty comes in when one considers life on Earth, and when one says that a man as he is born is at the point where there is a potentiality in him which can - if the conditions are favorable - could develop in the direction even then away from Earth. That if man as life, as he is, compares himself to plants, he cannot very well understand or assume that the plant has a feeling. And that whatever may be movement of plants towards the Sun can, I think, very well be

explained by the degree of chemical composition of each plant being subject to the influence of light.

With animals it's a little more difficult because one has to assume that they have a feeling, because they care for certain things and they can even show it, they can even produce by their attitude and the way they are or the use of their voices, they can indicate that there is something else besides the physical form and also the ordinary forms of behavior become every once in awhile tinted with an emotional quality. For animals it is probably when we say that they are two-centered - it's not entirely correct. It is really that an animal has also three centers. But the two higher centers are only half developed. So that the totality of what an animal has is still equal to two centers. Because one cannot deny that an animal has a feeling and also intelligence. Intelligence which we sometimes call instinctive. And it is perhaps linked up with an--a certain quality of the body in protecting itself, but at the same time one cannot deny that there are, every once in awhile indications of some kind of a thought process that goes on and particularly that what is called memory is in an animal. But the question is: can an animal actually formulate and see potentialities further than what the two centers would indicate? And that I think is where an animal stops.

It is indicated every once in awhile that an animal really cannot look into the future. It does not know how to develop and prepare for the future than only in a very limited sense because it is subject to the seasons of the Earth. And for that, when they go into hibernation, or that they want to prepare in order to have some food, when the food is not easily obtainable during the winter time, that they hoard it, and you might say collect it simply for the sake of continuing to live.

But that's probably as far as they can go and they will live from season to season in the same way. Also the question of next generation of animals: how much can they take from what their father and mother has given and produced? And I think by further study of what is the life and the kingdom of an animal is that each new generation has to start again from the beginning. And therefore that what is, and what Korzibsky called, The Manhood of Humanity, the difference between man, is not only that he is three-centered, but that he, in the possibility of one of his centers - either his intellect or his feeling - there is a potentiality which he knows as potentiality. And that then thinking about that what is potential, he can project it and even think about a condition of as if, in the future, that potential has been actualized.

This is a tremendous difference between a man and an animal. Because in an animal I would almost say there is no particular hope than only for his own life. But in a man there is hope for the future, and not only in that what he can procreate on Earth, because that remains subject to the laws of Earth. But that what is possible for him as his development in considering his life in different ways as it is now that he then has a chance to consider the possibility of Life, usually one says hereafter, but it simply means Life in a different kind of a form; or even can conceive of a concept of Life without form. This is what an animal never can do.

We indicate that by saying, that a man has three centers sufficiently developed, and that they, at certain times, could become One. An animal cannot make an entity out of the two centers which he has, and for a plant of course it is an entity in itself of a very lower form. But man having three, indicates that there is a different kind of a

law to which man is subject. Animals remain subject to the Law of Seven. But man is subject to two laws; the Law of Seven quite naturally as phenomena on Earth and as he has to live and in which category all the different projects that the man is engaged in on Earth would fall into the Law of Seven, and an understanding of that kind of an octave law will help to understand a man even in his strivings. But that besides that there is this Law of Three, in which the three centers already represent the beginning of that what man could understand if he had a development of the three centers more complete. And this is the reason of course, that Gurdjieff emphasized the necessity for the further development of such centers. Because only with the development of that kind, the mind will change into an understanding unit which then can conceive, and also to some extent even, experience the conditions which if now potential, can be made real, and for which then he can Work.

That Gurdjieff talked about the necessity of freedom is of course obvious. Because if one understands death as the freedom from the body and wants to assume the continuation of that what is Life in the form of the two centers which are worth more for a man than his physical body, then of course it is the freedom from the body and the manifestations which is meant. And that is exactly the same as what takes place when one dies. And that, therefore, trying to find out what it could be if one could be free from this Earth, that then the necessity appears immediately that that what has to help has to have the qualities of what one says simply as if then it exists without a liking and dislike or without an association.

So many times we talk about exact language. There used to be a few sheets written at the time I think by Ouspensky or at least coming

from that period of the Russian groups which was called, The Exact Language Which Was Necessary For Man, and later on Gurdjieff incorporated it more or less in the same kind of a form in ALL AND EVERYTHING. And it is a pity that we, at the present time, still confuse terminology. And perhaps it is inherent in translations of certain words and of course it is obvious that Gurdjieff was very much aware of that as a possibility. So that in order to avoid misunderstandings he would invent words of himself, indicating that what he meant by a certain concept or a description of a subject. But then being linked up with a word which was unfamiliar and although the word may have been based every once in awhile coming as roots from three different kind of languages, such a word for us became then connected with the concept in a different way.

I wished that there had been a strange kind of a word instead of 'observation'. I think that also the question of 'remembering' is a very wrong word to be used. Also even if we say 'awareness', because these are words that we are familiar with in ordinary language. The question of 'impartiality' perhaps can be understood, because one does know in ordinary life what it is to be impartial. But when one talks about 'moments' it becomes difficult, because we say a 'moment of our time', and in reality the way Gurdjieff means a moment, is not of our time - it is completely separate from Time. And even if one substitutes instead of moment, and uses the word 'a point in time', it may become understandable for an ordinary scientific mind, and then it can continue in that particular line to describe what is space or what is a dimension or what is a time -length - a certain form in movements between two points along one dimension, or whatever it may be that we try to under-

stand mathematically. But the question of a moment is very seldom mentioned as that what exists by its own existence, and is not subject to any law that we know on Earth. That the difficulty in using a word like 'observation' and even 'self-observation' - it becomes extremely confusing; one also uses the word 'I' and even 'I' is not free from that what we use in ordinary language. So, I think it has been made very difficult for the explanations of Work that we have not invented as yet a correct word-use, so that then the word without any question would mean only one thing and not something else.

Much of the confusion when we talk about Work is really a result from that inexactitude of one's language. That is, when one does not understand what is the function of 'I' as an objective faculty, if one doesn't even understand what is ~~objective~~ Objectivity, that is if one doesn't even understand the totality of one's subjective behavior; it would be much more appropriate to simply say that what 'I' is interested in is the acceptance of certain facts, and one of the facts that will help this 'I' is a fact of an existence, and the existence is linked up with life in a form. And that then the interest of 'I' being free from form can only become interested in life within a form, and that the purpose of this so-called 'observation' is nothing else but a statement of fact which on the part of 'I' is really an awareness. And what we call for ourselves when we say 'we see life in a form as expressed', the closest we come to it is to use the word 'alertness'. But alertness is still mixed up with too many descriptions of that what is being seen or noticed, and for that reason it's quite useless to have that word also in the vocabulary of an objective mind.

The fact of existences - if we can understand the difference between life which makes the existence of a form possible, and apart

from the form which only exists for us as long as there is Life in it, it does not mean that the form by itself can exist without Life. And then we simply go back into ordinary material forms as substances, that what exists on the Earth, and we come very close then to what is the totality of Earth because all throughout the Earth there is not life everywhere; there is only life on Earth in the form of plants or animals or men. And when one says the life of the Earth one means really the life of organic kingdom.

The distinction which Mother Nature herself has to admit is that most of Mother Nature is lifeless, or if one considers it in a very limited form, that that what is Mother Nature is really only the totality of organic kingdom which includes all forms of life. But that that what is ordinary matter belongs to different realms - even if in their forms as mountains, or as crystals, or as certain strange phenomena like scales on a fish, or the colors which come when light is reflected - the polarized forms of light - all the different possibilities which exist and we know about through exact science, and we were--which we have sometimes measured and sometimes described - all of that belongs to matter, and from our standpoint we simply use the word 'stuff' to indicate that there is matter without life.

But when one starts to talk about growth, one does not talk about that. One talks about the Life as represented through a form, and that therefore when one creates 'I' it has to be created as Life. And the attributes which are necessary when one says 'this "I" has to observe me' - in the first place it has to observe only that what is the behavior form of myself and my body. It is incapable, in the beginning, to observe different kind of processes because it is not sufficiently developed to be able to become observant of that what

takes place in an emotional state as emotion, or what actually takes place as a result of certain thoughts being produced by the mind and associating with each other. So, when one wants to start with work, it has to be very clear that that what is needed is a creation of something whose own--only interest is in that Life exists on the Earth in the form of a man. If that becomes clear, one can then limit the expression of life through a man to his physical body only. But then if one wants to become clear in the concept of impartiality and also the concept of a moment, one has to ascribe to this 'I' something else, because it cannot be interested then in any form of description of that what is the physical body; because that is not an awareness of the existence of the body as it is, and it surely is not the acceptance of the body as it is. What we mean by the acceptance of a body is simply that it exists, and it is not a description of an arm or a head or something that is separate as parts of the body. Because as soon as I start to describe it, it is not my 'I' that describes it, it is my ordinary mind that simply tries to give a name to things.

Our difficulty is always that we cannot have a concept without a name. And we have been educated that as soon as a name is given that the thought process stops. We don't even ponder about it when we have classified it. It is then, you might say, on so-called known territory and there is no reason anymore to doubt it or to question it, because once and for all it has been pigeon-holed and one has recognized it as something already existing, and again recurring in a different form, or in exactly the same kind of a form in the mind of a man; and that his problem of recurrence is linked up with his memory. So that man, when he starts to think in an ordinary way, he can describe all he wishes and Mother Nature allows him to describe it, because Mother Nature wants a man to get lost. He wants -- she wants a man to admire

nature, and not only that what is the totality of the Earth, and not even telling man that the Earth is made up of iron and is steel-hard, and no impression actually can take place in that form of matter; but always is pointed out in Mother Nature's world that what is beautiful or that what is grotesque, or that what is fearful, or that what is outside of the realm of man and not being able to be conceived by him, for which man has fear. And always then when man starts to live, he first has to settle the question of nature. He wants to come on the right side of Mother Nature, because he knows that whatever gods were representing Mother Nature as a whole, that then it was necessary to pacify them, to worship them for a little while so that no evil would come from them. And although there may have been certain effects from nature as we know it on Earth, which were destructive and against which man could not take enough precautions because he didn't know how to handle it, the whole problem that we have faced as mankind lived on the Earth, is to try to harness every form of power that the Earth could provide, and then man would feel superior. And he built his culture on the understanding of nature and making nature submissive. Until certain times certain things happened beyond the control of man as a whole, and that then by an earthquake, or a little bit of a shaking, a great deal of that marvelous civilization simply disappeared, to say nothing where it went than only that it disappeared from the Earth as having fulfilled its obligation of civilization and to make room for another form to appear.

This is really the treatment that we get when we die. We simply disappear. And that what must remain is what man has to work for, and for that reason one thinks about Gurdjieff in gratitude. Whatever the statement may be of the man who made it, and what he thought of Gurdjieff, it is quite true that if one considers Gurdjieff and his Work and his

life and the legacy he left, and the necessity after his death that more and more those people who were influenced would understand the responsibility to have to go alone, or perhaps a few together, and that there was no possibility of going back and forth to Paris in order to check with the Master; that that what actually then took place was a reincarnation for many people, as if, at that time, Gurdjieff appeared in them, in a different kind of a form than they were used to; and from that time on, that what became alive in them, in all probability, was influenced by Gurdjieff.

This is of course an assumption, you might say, a personal one. But it is a very definite experience that one can have, that there is a definite reason for his death and that taking his death - and we think after twenty years what has happened during the time after he died, what has happened to his ideas, and to the value of his life; to his example of what he has tried to give, in whatever form he chose - that certain things still remain in existence, and that we are saddled with the great difficulty of distinguishing of that what is the real meaning of certain words as used by him, and describing concepts which should be, by this time, absolute. That we are still struggling under that particular difficulty, I think is only to be explained that you might say that Mother Nature is not in favor of these attempts. And Mother Nature expresses herself in the form of a man as he is on Earth, and that what really objects to this, all together, is the body of each man.

If one can only place the influence of the body on a man, not as something that executes that what is being felt and what is thought, but that if the body actually could divorce itself from that what are the thoughts and the feelings, that then the thoughts and feelings

could develop on their own without the wish for further expression through the body; and that then the body would be placed in a certain relationship between the two - and in regard to the two - that then the body would find its place where it always should have stayed. But it never stayed that, and it is possibly due to the fact that in the beginning Mother Natu e was not understood, and that a body of a man had to fight against that, and had to use his physical strength in order to overcome the difficulties that Mother Nature put in his way. I think that may even be preordained: that Mother Nature was interested in maintaining herself, and that man was taught to use his body so that then he need not think and he need not feel, than only that what was necessary for the maintenance of his body, and for the body to acquire a certain skill.

All our building, all our structure, all our physical work for which we now have machinery, as extending that what belonged to part of the body - including a little pair of pliers which is an extension of your fingers - all these kind of things have to do with the development of the body; and that, in that development, man in his mind started to admire his body; and the body already being predominant as far as size is concerned had you might say a fairly easy time to convince the mind and the feeling that the body would take care of all of it; and that that what was left to the mind and the feeling was only to help the body to continue to exist. Even at times I think the body got conceited in saying what would happen to the brain or the feeling if the body wasn't there. Because the body in itself cannot conceive of that what could exist without a body. And the body does not believe in its own death. It does know, if it has a little intelligence, that certain things wear off and that gradually the matter,

which is the body, is destroyed. But the body is then aware of the fact that Life is leaving it. I think this takes place when a tree turns color. So that then in that process of being frozen a little bit, and in which then when the different cells are connected because they have died, the different cell--cell partitions have withered because of the freezing weather, then the different chemicals which are in each cell mix and they produce the color. It is as if Mother Nature wants to give a last farwell to the existence of the tree for that season, and that it goes down you might say in flying colors.

But this same kind of a thing appears with man, and the veneration of the body of man is of course much too much overdone, and that the skill or dexterities or the brilliancy of being able to manipulate it, flows over into the mind and the mind had no chance to develop because it was too busy to justify the behavior forms of the body. What particular part the feeling played in that is always difficult to know, because with some people there is very definitely a desire to get away from the existence of Earth, and that mostly will take place with artistically inclined persons, who in creation want to show the world that many kind of a forms can exist. And if they then wish partly as a result of self-expression, or partly even as a veneration of that what they consider higher forms of Being - and sometimes draw images representing that - that then they pour into that kind of a form which they created, their Life. It is as it were that they, in that particular attempt, want to show the body that Life exists on a different kind of a level. And it is not necessary that the body itself has to show it. Although again one becomes mixed, because in dance forms or in even temple dances, or in that what is posture of the body, certain

say, he exists. How does he exist among us? Simply by saying 'Lord, Lord'? Or admiring him? Or pronouncing his name even in awe? All of that belongs to Mother Nature to keep us asleep. Mother Nature allows the mind to play its own tricks on oneself, and it encourages the mind to give it ideals as a dream but remaining asleep.

The difficulty that man has to face is to overcome that influence of his body, and to make a counter-part towards it, he will want to go away from that what is his body as expression. He wants to get away from that what he then calls the 'surface of his skin'. He wants to get away from that what is behavior, because when he dies, there will not be any further behavior forms. A man as dead is dead - there is no Life. That is why Gurdjieff talks about the ship Karnak, because that means in Armenian a 'dead body'. It is the assumption that if the body could be dead, it will not have an influence on the further formation of an Intellectual or an Emotional body. And that the freedom that is meant is indicated by putting Beelzebub and Hassein on that ship in order then I would almost now say philosophize, but in any event to discuss the affairs of that what is taking place in the world, and to make reference constantly to that what was, and used to be, the behavior form of the body of a man, and illustrating it by means of different trips to the Earth in history. So that when one talks about certain civilizations and one succeeding another, that that what is in the beginning was a realization of that what essentially existed in man when he was young and did exist on the Earth, when the Earth started its own career of its own life.

What is meant by Atlantis of course as the essential quality of a man which, in the process of this kind of a natural culture and civilization, was probably one of the early civilizations to die, and

things can be expressed which are forms of Life which are not primarily of this Earth. And this is of course, exactly the saving grace for a man, that in his feeling and in his emotional states, he is able to feel the existence of something that does not belong to his body.

With the mind it is slightly different, but it is also the same kind of a principle. That what the mind can believe in at times are what Gurdjieff simply calls the 'flashes of Karatas'. By that is meant that what one can conceive of that the ultimate of a growing end of oneself; and in that what then takes place in man is really the realization already of that what is still an ideal, but having it for him in such a form that it becomes possible for him to strive towards it, that then he is wishing with all his heart because he engages then his emotional state in order to fortify that what is a concept in his mind.

That what saves a man, at the time when he is convinced that his body is too predominating and also plays tricks on him, is simply the development of that what still could survive, and is although in embryo and already there as his feeling, that in deepening it the accomplishment will be a result which is useful for man as a whole, but also will show the way where man actually belongs; and it is the building up of this emotional state which will assure a man that death has no particular fear for him. Because if he can develop an Emotional body, then there is enough for him to continue with his life, and then death as it is said has no fangs in him anymore.

Death then becomes the end of a period, like there was an end to the life of Gurdjieff on Earth. After that started for Gurdjieff a form of freedom which we now commemorate. We think of that, we simply

say, he exists. How does he exist among us? Simply by saying 'Lord, Lord'? Or admiring him? Or pronouncing his name even in awe? All of that belongs to Mother Nature to keep us asleep. Mother Nature allows the mind to play its own tricks on oneself, and it encourages the mind to give it ideas as a dream but remaining asleep.

The difficulty that man has to face is to overcome that influence of his body, and to make a counter-part towards it, he will want to go away from that what is his body as expression. He wants to get away from that what he then calls the 'surface of his skin'. He wants to get away from that what is behavior, because when he dies, there will not be any further behavior forms. A man as dead is dead - there is no Life. That is why Gurdjieff talks about the ship Karnak, because that means in Armenian a 'dead body'. It is the assumption that if the body could be dead, it will not have an influence on the further formation of an Intellectual or an Emotional body. And that the freedom that is meant is indicated by putting Beelzebub and Hassein on that ship in order then I would almost now say philosophize, but in any event to discuss the affairs of that what is taking place in the world, and to make reference constantly to that what was, and used to be, the behavior form of the body of a man, and illustrating it by means of different trips to the Earth in history. So that when one talks about certain civilizations and one succeeding another, that that what is in the beginning was a realization of that what essentially existed in man when he was young and did exist on the Earth, when the Earth started its own career of its own life.

What is meant by Atlantis of course as the essential quality of a man which, in the process of this kind of a natural culture and civilization, was probably one of the early civilizations to die, and

to disappear in the ocean so as not to be seen anymore, although not to be forgotten; because that what is essentially in a man can always be remembered. That what is necessary for Atlantis is to be brought to the surface again and again in one's life. And that Gurdjieff starts by paying attention to that in the first part of the book is simply to indicate that that was the essential quality of man, which unfortunately has been lost. And that even what was a result of the sinking of Atlantis and the dispersion of certain people who lived there towards Gemchania and Goblandia or Tibliamish - all of that has reference to the continuation of life as man is living it in his own life, and then gradually going from his Essence to the recognition of certain other forms of his body, which then become for him his civilization for a little while; and at times when are visited by Beelzebub in order to tell what is still wrong in order to help to straighten it out, that even if essential qualities were lost for a little while - because of some catastrophe - that then there still was a chance to tell certain civilizations, which had a reference to that where they came from, simply to arrest them in their behavior and then to tell them what was the truth and what ought to be done. That particular kind of ending of such a sojourn to the Earth ended in the trip, the voyage to India. India became - with Tibet, with the description of the mountains, of going through such terrible situations, of dying almost and hope forgotten - the realization of India, of that what is one's heart; and that coming from Tibet as a replica of what is actually taking place in a man - again which is a buried civilization, and not in contact with the outer world - is that what is essentially for a man what he is there, and hoping then that by means of the development of his heart there would be a chance actually to

live a different kind of a life.

The description of that - when it goes over in that what is Buddha and Buddhism, and the acceptance of certain forms, which are not entirely understood, and simply are put in a general heading of the Void, or even a word like Nirvana - is not an indication of what man could become and indicating the road of how to get there, but only a certain state which of course for a man is useful to know about, since he also has a concept of God, but when it is not said how to do and how to live then only here and there a little sprinkling of that kind of information is still existent. And that there are here and there a few who do know and try to indicate what perhaps could be followed by mankind if they were interested in it.

That after that there becomes descriptions of behavior forms of the body; in the form of Russia or France - which is the description of that what is psychology in a man. That what is Russia is his behavior form in the presence of forces that are on Earth higher than he is himself. That what takes place for a man when he considers sport and the activities in which he of course becomes interested in order to sleep a little bit better, or to just postpone a certain judgment which is necessary because he doesn't want to to face, that in the sport description, or the British, or whatever it is that one says - the comparison of the different birds, the peacock of Russia - and then finally ending up after saying just a wee bit about the Germans, and a little bit more about the characteristics of France, and referring again to that what was still remnants - better in existence and less and less impure - he comes to the description of America. And it becomes the largest chapter of the whole book. And in that there is superficiality crowned. That's exactly the behavior of a man in

daily life, in all his different aspects of how he faces the life as he wants to live it, regarding what he says his outer world, and there is so extremely little in that chapter that has to do with any essential quality.

In describing this, and in realizing what was the magnitude of the thought of Gurdjieff, what was the concepts that made him put all of this in this kind of an allegorical story, what made him take Beelzebub as a prototype and Hassein as a grandson, what made him feel at times that it was necessary to put it in that kind of a form, in the useage of words which were foreign, but also in long sentences which are very difficult to digest, that one has to hunt and hunt by means of that indicating that that what is the treasure of Atlantis is deeply buried, and it will take time, and one has to have patience in order to uncover what is really the treasure for oneself. And the road from the surface of one's life - which is only skin deep, and which is simply partly embellished a little humorously here and there in a description of America in the behavior of us as we are here - this dollar-harvesting country - that that what is expressed in such terms, and that what is description of our particular habits, of how we are more and more pushed in the direction of laziness, and how we don't want anymore to work, not even for a living then only if we are forced to do it; and a description of the totality of a man being covered constantly more and more by the so-called civilization, which then becomes for him a certain harness or a certain form of protection or a protective coat for himself, in which his essential qualities are many times not even discernible. That the fight for a man, when he starts with the realization of that kind of a condition, is that he should find out where is his inner Life. Where did it go to? Why was it disappearing? How did it happen that all such accidents, like the Transalpalnian

Perturbation, took place in the life of man? What are the three Perturbations that a man was subject to: the moment of his birth; the realization of saying 'I' when he wants something, and then the question of maturity of the physical body in which he starts to face ordinary world. Those are perturbations for a man, and they are very serious, and there are three in number. And from then on he forgets the Law of Three, because from then on if he can make it, his life should run like a pianola and when it does he is singing in his sleep.

The reason that one wants to talk about Work, and of course in connection with what Gurdjieff has given - what he has given to different people who have at times completely misunderstood what was his message, and who went off as Gurdjieff sometimes has said, and has written in the book, with the ideas and the crumbs from his table, and blowing it up, and Gurdjieff illustrates that - in what direction they did blow it up - so that it only became a little part of the totality of his whole system; and that his particular criticism of the life of some men who were pupils, was based that they could not see the totality of everything that was involved in that what was his philosophy as man. And that it was necessary to understand all parts in order to form a Harmonious Man - because you cannot find harmony just by having one or two notes. Harmony among people is as many people as possible having a common aim. Harmony for oneself in one's life, is to have all forms of that what is a man with behavior, the functioning of his feeling and emotions in all its depths, and that what belongs to the man as a possibility of understanding, coming from the acceptance of himself, and the accumulation of facts which are absolute, gradually penetrating into his skull more and more, and affecting, like an contagious disease, that what has to be destroyed and that what has to be re-affirmed, and

that what has to be set in motion in accordance with a different kind of rhythm - that all of that is needed for a man when he wants to become a real Man, in that sense harmonious and Gurdjieff means that as a person who is in equilibrium. Because harmony produces that kind of a state on oneself of peace, of real understanding in which there are no further problems which need at that time be solved, that all the problems which still are there, naturally belong to the man as he is living on Earth because he has contact with everything that is around him. But that principally, that what is really the characteristic - and that we call one's Magnetic Center - is pure and as yet not soiled. And that the whole purpose of trying to find what is the value of one's life, that one looks or tries to find Life as it is unspoiled, and the only place where that exists is called one's Magnetic Center. In that there is the moment of time and existence; that is, the moment as time is negated in the existence of that what is reality. In that, space is annihilated because all dimensions do not exist any longer. In that, there are no more points which have potentialities for growing out in an unconscious way in the form of three dimensions, or even six dimensions if you want to include time. But that what is there as a moment exists by the grace of itself. And it is for that reason a replica of the grace of God coming down into each man and reminding him of the existence of the treasure which was unfortunately lost - as a lost continent - either Atlantis or Mu or whatever other continents were still in existence at the time of the birth and the creation of the Earth as a whole.

That what man wants to find out for himself is that kind of a truth. And for that reason, that what one says in the description of an awakening and an awareness of oneself as an 'I' which then can exist

together with man in his unconscious state, that out of that this Conscious 'something', that starts to exist parallel to the existence on Earth, that man then in living on Earth with that attempt of freeing himself from the Earth, develops into something that can actually be free; and then it will be as if man dies to himself on Earth as often as he finds the opportunity for that kind of a freedom, and utilizes it for the possibility of developing his 'I'.

One dies to the Earth when one Works. One frees oneself, when it is understood what is meant that I accept myself as it is walking on Earth, and being so-called a man, and attending to this and that, left and right, whatever it is - even the demands of the body are included in that, but that that what starts to develop is the beginning of an 'I' starting out on the road for its own development, not only to free man, but to indicate the existence of God on Earth. So that after it has grown sufficiently, and it actually, you might even then say, could be trusted in the presence of unconsciousness, that then it will not lose track of that what was its aim, because of all different so-called seeing, and taking care of this and that in an ordinary sense and in an unconscious state, but that such a man then gradually, in his inner Life, has the upper hand. And that his inner Life becomes more predominating than his body ever was. And that the body will be relegated to the place where it belongs as having to execute that what is life now in a different form - a reincarnation of life in an emotion, and in that what is understanding.

The aim for a man is so simple in that sense, and the understanding for oneself is also quite simple. The acceptance of oneself as one is of course is necessary in order to eliminate any form of influence from an unconscious side. Any time I say I like or I dislike, any time

I describe it, any time I pigeon-hole it, or have a word for it - all of me stops at that time. I may get a little angry and use energy for the expression of such anger through my body, and I say yes that feeling and then sometimes ethically it may not be correct, because I don't have to fly off the handle even if I do certain things that are not right from the standpoint of the police or of politics. What is needed then at such a time for a man to build within himself is Conscience, and his 'I' will point the road towards his Conscience. And his 'I' when it wishes then to find out what its own strength is, will travel in the direction of Magnetic Center, and on the way will tell one's heart what is going on, and to reaffirm in one's heart the connection which the heart as emotional quality has towards God as a whole, outside of oneself. At what points the ideas of God being present, of that what is an emotional concept for which man has of course different words - I always say the three omni's, which are familiar to the mind of a man - when they become part of one's heart that is a different affair because in that there is unity. All questions regarding space and time are solved by the one concept of Infinity. The three omni's still are in touch with one's heart. Out of that comes the concept of Infinity which is the only kind of an acceptance and existence which can continue towards Magnetic Center.

When Christ left the three disciples and went in Gethsemane - in the garden, a stone's throw further - He went to His Magnetic Center. He could not allow the three disciples to come, but He was disappointed when He came back and found them asleep, because they did not know what He was after. States like that in a man of course he will experience when he wants to dig further and further, and reach the

actuality of that kind of an existence in which all time and space is dissolved, it's quite logical that not only that he cannot express it but that in regard to that aim many people are asleep because they cannot understand what someone is wanting to do, and to what trouble such a person wants to go. To pray, one says, to God, to have contact away from those who remain asleep, and to be by oneself in one's solitude, to understand what is for oneself the solidarity within.

The concepts that you can extract from the book, from that what is all there, and then when you are by yourself and you wish to compare, if you know a little bit about the rest of the literature which exists in this world, and you have read enough to have an opinion, that at least you can reasonably think about the value of a few of the so-called Masters - sometimes of our time, sometimes of those who have lived before, sometimes even of those who have a message and did in their life a certain amount of good. Where will you find a book like ALL AND EVERYTHING in which all the concepts that you, in your ordinary life, could ever meet are right there, not necessarily spelled out, because it is difficult to spell out emotions. But, at the same time, that that what is in that book as a concept, then one cannot understand how a Man - a Man as Gurdjieff - could actually conceive of the totality of that total amount of information linked together, and giving a background, and a perspective, and connecting all the different elements of what we now call our ordinary kind of education and civilization in such a way that the truth constantly shines through it, and can be recognized by those who wish to Work. Then one stands, every once in awhile, in awe. One picks up the book and you read one or two pages, and it looks then, as a scripture would give it to you, that you have forgotten that it was in there although you may have read it several times. But that then perhaps, because of

your Work, you are a little different and more perceptive and also more open so that then that book becomes inexhaustible in giving you information, wisdom from Gurdjieff which could become for you understanding for yourself. And that it behooves one, I think at times, to look at his photograph or to try to imagine Gurdjieff as a Man, and to see his life unrolled - we say he got to be seventy-seven years old, even that is not quite certain, but in any event we do know definitely that he died of this Earth. And it is today we think about that: of his meaning, of the way he lived, the example he gave, that what he considered Harmonious for man as a whole. He tried to make this for each person who came in contact with him; and that whenever such contact took place, Gurdjieff always was willing to give and to communicate to the best of his heart whatever he thought was useful. Never sparing anyone when he felt it was necessary that something had to be said which he considered the truth. And because of being the truth, should be helpful to anyone who heard it - even if they who heard it could not always agree, and all the time would have a very difficult time, because Gurdjieff was a strong man. He had not only opinions but he could express them by means of words, by intonations, by behavior of the way he was, this posture and that what was his voice; but most of all, that what came out through his eyes when he looked at you sometimes imploring you 'for heaven's sake don't forget that you have a Life to live. Remember that there is a possibility that in using that what I am telling, that there is a chance for you to escape without doing damage to Mother Nature and without non-acknowledging her existence, to pay tribute to Her, and even at times towards the end, to thank her for your existence on Earth.'

Such a man was Gurdjieff as a Man. Whatever he was as a Messenger,

that depends entirely on how you look at his Work after you have tried to apply it in your own life. It is only by means of work in an honest sense that you will gradually get a certain insight of what is the meaning of such a man when he appeared on Earth and, for a little while, was in contact with a few and left us with something that became tangible in the form of a book, or perhaps in the description of some movements, or even music, that that satisfied Gurdjieff as far as his three centers were concerned. That that what he gave as an example to each person who wants to open his heart to him - particularly on memorial day - that one is grateful, and in being grateful to Gurdjieff one is prayerful in one's attitude towards God who gave, by His Grace, the existence of such a Man.

You see it is wrong to answer questions on a day like this. That what Gurdjieff asks you is simply to find out what is your own question mark, what is your life. And then he also has given the answer which for you is quite obvious - Work and Work and Work ad infinitum.

May God bless him for ever and ever.

Goodnight

END TAPE

Transcribed: Paul Stegman
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